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A

S E R M O N,

PREACHED AT

SALTERS-HALL, April 23d, 1790.

By WILLIAM SMITH, A. M.

7
LONDON, 23d April, 1790.

At the Annual General Meeting of the Correspondent
Board of the Society in Scotland for propagating
Christian Knowledge in the Highlands and Islands ;

Resolved Unanimously,

That the Thanks of this Board be given to the
Rev. WILLIAM SMITH, A. M. for his
Sermon preached before them this Day; and that he
be requested to permit the same to be printed for the
Use of the Society.

HENRY HUNTER, Secretary.



A Guide and Encouragement to Charity.

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Salters-Hall, April 23d, 1790.

BEFORE

THE CORRESPONDENT BOARD IN LONDON

OF THE

SOCIETY IN SCOTLAND

(Incorporated by Royal Charter)

FOR

PROPAGATING CHRISTIAN KNOWLEDGE

In the Highlands and Islands.

By WILLIAM SMITH, A. M.

Published at the Request of the Society, and of the
Correspondent Board in London.

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T O

The Rev. HERBERT MAYO, D. D.

CHARLES JERDEIN, Esq.

A N D

SAMUEL SEARCH, Esq.

GENTLEMEN,

IT has been customary to dedicate these annual Publications to some Peer of the Realm : but as I have not the honour to be acquainted with any Nobleman, I may be allowed to keep to those of my own station.

I inscribe the following Sermon to you,
because you attended in your places, and

A

acted

acted faithfully as Stewards, for yourselves and honourable Friends, at our last general Meeting. Permit me to add, I have long known and loved your characters, as well in private life as in a more public capacity. Although educated among different denominations of Christians—the Church of England—the Kirk of Scotland—and Protestant Dissenters—yet the essentials of your faith and hope are the same; whenever the cause of piety or humanity requires, you step forward with cheerfulness; but in a more especial manner, and for many years past, you have most liberally subscribed to the support and extension of this excellent charity.

That it may please God to continue your health of body and peace of mind—that your benevolent wishes and beneficent actions may be rewarded here and hereafter—and that your children may be long
spared

(iii)

spared as a blessing, and to be equally amiable
and useful in their day, is the sincere and
fervent prayer of,

G E N T L E M E N,

Your Brother and Servant,

WILLIAM SMITH.

CAMBERWELL,
Nov. 5th, 1790.



A Guide and Encouragement to Charity.

A

S E R M O N.

JOB, XXIX, 12, 13.

BECAUSE I DELIVERED THE POOR THAT CRIED, AND
THE FATHERLESS, AND HIM THAT HAD NONE TO
HELP HIM : THE BLESSING OF HIM THAT WAS
READY TO PERISH, CAME UPON ME ; AND I
CAUSED THE WIDOW'S HEART TO SING FOR JOY.

ALTHOUGH the Divine Authority of
this Book is acknowledged, both by
Jews and Christians, yet many doubts and
disputes have arisen about it. Some consider
the whole, as well the characters introduced as
the subject matter contained, to be no more
than an instructive fiction or parable. Others
again contend, not only that there were such
persons as Job and his friends ; but that every
fact and circumstance related in their history
must be understood in a literal sense.

I would not wish to maintain the whole of
this latter opinion, as undoubtedly allowance
must

must be made for the figurative manner of eastern writing; but it seems necessary that I should prove the existence of one whom I am this day to bring forward as a pattern for imitation. And this may be done in my opinion, by just quoting and explaining two passages of sacred scripture—one from the Old, and another from the New Testament.

The first you will find in the book of Ezekiel; where this prophet, foretelling the destruction of Jerusalem and of its idolatrous inhabitants, is commanded to use the following expression: “ Though these three men, “ Noah, Daniel, and Job, were in it, they “ should deliver *but* their own souls by their “ righteousness, saith the Lord*.” Here, in so many words, Job is declared by the mouth of God himself, to be a person of remarkable piety; and he is introduced in company with two other well-known personages, of whose existence we can entertain no doubt. Had he been only an ideal being, or imaginary character, is it to be supposed that the Almighty would have so particularly distinguished *him*; and not rather have associated with *Noah* and *Daniel*, some other of his eminent servants, such as David, Moses, or Abraham?

* Ezekiel, xiv. 14.

The other proof, equally plain and strong, may be gathered from the words of the apostle James, in the 5th chapter of his epistle, from the 10th verse. There, this Old Testament Saint is joined with the other "Prophets, " who have spoken in the name of the Lord, " as an example of suffering affliction and of " patience." It is particularly added, " Behold, we count them happy which endure. " Ye have heard of the patience of Job, " and have seen the end of the Lord: that " the Lord is very pitiful, and of tender " mercy *." St. James, you see, not only expressly mentions him as a person really existing, as much as God's other messengers; but he sets forth his very wonderful history and final deliverance for our encouragement and hope. Now, although it should be granted that there are many parables and exaggerated descriptions in this book; yet when there are no *other* arguments to disprove the reality of Job's existence, and these two ancient and divine testimonies for it; surely we do best to keep to the plain and positive words of Scripture.

But having thus spoken to the Identity of the person, intended to be held forth as a

* James, v. 11.

pattern for charity, I shall proceed directly to that part of his history and experience, which I have judged proper to select.

The words are taken from a very beautiful chapter in which Job is reviewing his first and more prosperous days. Severely feeling his present distressful state, and painfully recollecting past happiness, he cannot refrain from beginning thus—" Oh! that I were as in " months past *, " " when the Almighty was " yet with me, and when my children were about " me †." Above all his other pains and calamities, Job here regrets the loss of his Maker's countenance, and the want of family comforts. And to be sure these are the heaviest afflictions which a good man or woman can meet with here below. He then goes on to take notice of those other advantages and bounties of Providence that he enjoyed in the former part of his life. Expressing himself in the eastern figurative style, he says, " I washed my steps with butter, and the rock poured me out rivers " of oil ‡:" Significant emblems both of his great possessions and prosperous cultivation. His many flocks and herds abounded with milk, and his barren hills, improved by in-

* Job. xxix, 2.

† Job, xxix. 4.

‡ Job, xxix. 6.

dustry, produced innumerable olive trees. In a few following verses, he enlarges with a kind of pleasing recollection, upon that universal reverence and esteem which he experienced from young and old, high and low, whenever he went abroad; but more especially when he engaged in public acts of justice or humanity. "The young men hid themselves: the aged arose and stood up*." "The princes refrained talking: The nobles held their peace†." "When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness to me‡."

Next come the words of my text, which seem to hold out to us, if not the cause, yet a *sweet* concomitant of all his former honour, prosperity, and happiness: namely, a ready and constant attention to the preservation and comfort of the needy, the fatherless, and the destitute of every description.

"Because I delivered the poor that cried,
 "and the fatherless, and him that had none
 "to help him: The blessing of him that was
 "ready to perish, came upon me; and I caused
 "the widow's heart to sing for joy."

* Job, xxix. 8.

† ver. 9, 10.

‡ ver. 11.

Reviewing the verses, I conceive it to be no forced interpretation of them to say; Job's Ear was never deaf to charitable representations: neither was his Eye turned away, nor his Hand (whilst it was able) withheld, from real objects of distress, or want of *any* kind.

This part of the character of Job, amiable in itself, and truly interesting to us all, I mean now to illustrate and recommend, in so far as it may be connected with *this* and other charitable institutions. And to this purpose I shall,

I. Consider the various ways in which *we* may “ deliver the poor that cry, and the fatherless, and him that hath none to help him.” And then,

II. Bring forward the advantages which may be expected to accompany, or flow from the conscientious discharge of this duty: “ The blessing of him that is ready to perish will come upon us; and we shall cause the widow's heart to sing for joy.”

Coëval with society itself, are the distinctions among men. Some of these have arisen from superior worth or industry; and others have taken place through the mysterious prosperity of the wicked. The constant endeavours

vours of wise Legislators and good Statesmen of every age have been, to make each rank contribute to the general good, and no one class if possible useless or hurtful. It has nevertheless happened that a number of individuals in all countries, either by the immediate hand of Providence for wise ends; or through their own folly or vice, and as a punishment for it; are reduced to a state of absolute want, or dependence upon the rest for subsistence.

Human nature being ever the same, while earthly constitutions and administrations exist, *i. e.* as long as the world lasts, this order, if it may be called an order in society, may be expected to continue among men: accordingly we are told in the most express terms, by that mouth which spake as never man did, "The poor ye have always with you *."

In no age or country, perhaps, hath this prediction been more literally accomplished than in our land and day. One can seldom stir abroad, and never can we walk the streets, without hearing the plaintive voice, or meeting the imploring eye, of wretchedness. When from a tenderness of disposition, or even a nobler principle, we become disposed to afford

* Matt. xxvi. 11.

a little aid ; I know it is customary for a companion to remind—These are not objects—you do wrong to encourage them. It may be so: I shall not dispute it—for the most part, or in general. But the ready and common answer of the benevolent giver pleases me better. I ease my own feelings—it is *possible* such persons may be in distress—the serious mentioning of that name whose blessing they invoke, abundantly repays any small loss that may be sustained. To give you my opinion here in a few words. Notwithstanding the relief of *occasional poor* be upon strict examination truly exceptionable, yet considering the present state of their laws, or rather our imperfect management of them, no feeling man or woman can at all times avoid it. Let us therefore only bestow a little—Let us endeavour to single out such as appear to be proper objects—and let us relieve from a principle of gratitude to God, who hath dealt his favours more abundantly to us. By persevering in such a practice, our alms it is very probable may sometimes be abused; yet surely we shall not always be deceived. I will venture to say, like Job, we shall often be the mean of delivering the *real* “ poor with the “ fatherless, and him that had none *other* to “ help.”

But

But I go forward in the illustration of this head to mention these regular, and I trust in general well-conducted *charities*, which are by law established for the maintenance of the poor, in almost every parish throughout town and country. What degree of support each of us must contribute unto foundations of this nature, magistrates or fellow citizens determine without any regard to our inclination or choice. Hence from this circumstance merely, or through the mode of gathering the supplies, it too often happens, that both the objects who are supported, and those who support them, receive and give, unthankfully and unthinkingly. The institutions of themselves are however wise, humane, generous, and highly useful. Calamitous as the condition of the lower class of people may *now* be when they grow in years, it would be far worse, were it not for *parochial workhouses*. The money that is collected, or if you please demanded, from each of us for the maintaining of such Erections, is no doubt considerable, and upon some housekeepers may fall heavy; yet upon a mature deliberation, and when properly viewed, it is as much charity, as that which I bestow from my table, or voluntarily give with my own hands.

When

When a fellow citizen therefore takes upon him to fulfil the unthankful and disagreeable task of getting in those stipulated proportions; let us never add to his trouble by looking upon him as an unwelcome guest, or delivering up our share with a grudging heart. On the contrary, we should ever pay the *Poor rate* readily and chearfully; seriously considering, that although there may be some mismanagement at times, the establishment itself is both laudable and necessary. It flows from the very spirit and purport of our holy religion—by every sum that is thus levied, we imitate this good man, also “delivering the poor, the fatherless, and him that hath none to help him”—perhaps in the most proper and effectual manner, we are contributing toward the preservation and comfort, of many an aged and infirm creature, who possesseth the same common nature, and is a candidate for the same immortal glory and happiness with ourselves.

Let me remark further, that besides the vagrant Poor, who depend upon the feeling passengers for their subsistence, and those who are decently fed and clothed at the public charge; there will be found *many others* of our fellow subjects,

subjects, whose miserable or destitute state deserves our notice, and whose immediate and timely relief becomes no less a duty than a pleasure. In a rich and well-regulated country, without doubt, there should be no beggars in the streets, or by the way side. Were parochial workhouses established and maintained upon a more liberal and extensive plan, every truly necessitous person might obtain occasional assistance, or an asylum for life. But I need not tell you—it is so evident and well known—that there are ten thousand in this metropolis, and throughout the land, who have no legal right to any of these; and perhaps twice that number of accidents and deplorable cases, where no succour can be derived from them, in their present confined and unfeeling administration. Hence the necessity and the origin of these numerous almshouses, infirmaries, hospitals, and other humane erections that abound every where.—To the honour of Great Britain, or rather to the praise of God who hath blessed so many among us with feeling, gracious hearts; I should now in the farther illustration of my subject, attempt to enumerate these. But what a task would this be? The bare mentioning of their names and nature, would take up almost the whole time that is now allotted. Allow me to ob-

serve in general, that with the exception of two instances, I cannot *at present* think of an addition; or different charitable institution from those already established and rising into consequence. The exceptions I allude to, are, in the

First place, an Asylum for the blind. By the immediate hand of God, shut up, perhaps from infancy to age, in total darkness—deprived of the sight of nature's pleasing works—unable in most situations to provide for their own safety and subsistence—the helpless prey of all who delight in mockery or in cruelty—I feel every thing *hard* within me melt, when I see a blind man or woman asking charity.

The other institution, which I suppose much wanted in this country, and especially around the metropolis, would be a workhouse or manufactory upon a most enlarged scale; where all who say they can find no work, might be employed in their several trades, with less wages: but particularly designed for such unhappy creatures as are released, and come immediately from prisons, or other places of confinement. Without clothes, and without character; where is the master who will venture to take them? and what can they do? Necessity more than choice, I believe, driveth
many

many such again and again to their bad courses; until they come at the last to a shameful and miserable end*.

But having taken the liberty to mention these instances, I proceed in the illustration of my subject to say, we have in this city and this country hardly another situation or malady, without its correspondent place of relief; without at least the means and endeavours for a cure.—For sudden accidents we have infirmaries and hospi-

* Since this sermon was preached, the author has been favoured with the proceedings of one society, and proposals for the establishment of another, which if continued and carried into execution, bid fair to complete the object of his wishes upon this head. The former is called the Philanthropic Society—It was instituted in London, Sept. 1788. The object of it—To receive and train up the children of vagrant and criminal poor.—Its aim—The prevention of crimes.—What a noble institution is this? May the Almighty continue to prosper it!

The other is entitled Miscellaneous Proposals for increasing our national Wealth, &c. by John Donaldson, Esq. printed by J. Murray.—His first proposition is to find employment for convicts, vagrants, and other idle and disorderly people, whether old or young and of either sex. Whether or not his scheme be a good and practical one, it is altogether impossible for the public to determine, because it is still a secret in his own breast and those of his friends; but surely his seven propositions are momentous and interesting—the wish of the author is equally humane and patriotic—his design undoubtedly deserves the public attention and encouragement.

tals in every quarter, to receive all who are carried to them—In behalf of the sick amongst the lower class, who are unable to procure advice or medicine, we have Dispensaries in abundance and most conveniently situated—To prevent unnatural and guilty mothers from destroying or exposing their infant offspring, there is a Foundling hospital—In order to deliver and train up the fatherless and motherless, we have many Orphan schools and an Asylum—That madness and lunacy may neither hurt themselves nor others, we have a Bedlam and a St. Luke's—Even abandoned, and heretofore hopeless prostitutes, now find a Magdalen to forward repentance and reformation—and in a word, for apparent death itself, there is lately instituted a Humane Society.

Noble and excellent institutions all ! May the Almighty in his providence continue to support and prosper them. I see several before me who are engaged in most of the charities already named. I would this day strengthen your hands and encourage your hearts.

But I must first lead forward your attention to *objects* still more connected with the design of our present meeting. These are neither vagrants, nor fit subjects for a parochial workhouse ; nor can they with propriety be taken into an Orphan Hospital or Asylum ;
for

for they are neither fatherless nor friendless ; although I hope to shew that they are highly deserving of the public pity and assistance. I allude here to the children of the lower class of mechanics and manufacturers among us. Many industrious fathers and mothers there are in *this* city and throughout the kingdom, who rise early and sit up late. They may struggle from day to day, and from year to year, in the rugged paths of hard labour, and yet not be able to procure for their offspring, more than bare necessaries. How peculiarly afflicting for such (especially if they have had a little education themselves) to think that the only hope of their declining years, must be left to wither in ignorance, and lose *that*, which alone can introduce them comfortably into life, and may through the divine blessing make them eternally happy. As a remedy for such parental anxieties, and in order to rescue *their* youth from the devouring jaws of ignorance and vice ; both Churchmen and Dissenters, sometimes separately, and often conjunctly have entered into various associations for the erection and maintenance of free schools. In these the children are taught to read and write their own language, and also to keep such an account of the transactions of life, as every freeborn subject should be able to do.—They are moreover instructed carefully

fully in the principles of religion, whereby they may hope to be reinstated in the favour of God, and gradually brought back to his image and likeness.—In short, through the power of Example corroborating Precept; and by early and necessary correction, as well as all due and proper encouragement; every mean is used to render them, in their station and day, good Citizens and good Christians. The number of these institutions is now so great (especially if we join a late establishment of Sunday Schools multiplying in every civilized and populous part of the country) as that I believe no parents, in all the Southern provinces of this kingdom, who are anxious about it, but may have their children taught in one or other of them. Distinguished advantage! a privilege this, which the common people in no other nation upon earth enjoys. May all concerned, have wisdom, feeling, and grace; to know, to be grateful, and to make the proper use! and may the same advantages and privileges gradually spread to the remotest parts of the kingdom, and of the world! There are many who sincerely join with me in this wish. There are some whom God hath blessed with hearts and hands to make the attempt.

The Society, in behalf of which I this day appear, have a view, even to *more*;
for

for at the same time that they endeavour to lead the minds of the children to the most needful knowledge, they study to render their persons comfortable and useful in the world. You will therefore, I question not, grant me a patient and attentive hearing, whilst I briefly describe *its* origin and nature. Thus the descriptive part of my sermon will be over, and I shall in some measure I hope have shewn, the various ways in which we may imitate our pattern in the text—or “deliver the Poor that cry, and the fatherless, and him that hath none to help him.”

In all the charities that I have already mentioned or described, the objects are near. Their intention and usefulness are immediately perceived and felt. They have many able advocates too at hand, who from time to time successfully plead for them. But the objects of *this* institution are at a great distance. It is not easy to make you understand and feel their peculiarly unfavourable situation and circumstances. Those who live in a champaign country, with a temperate climate and fertile soil, can have little conception—can have almost no *Idea* of the *Highlands and Islands of Scotland*. The *Highlands* alone contain a tract of country 200 miles

miles in length, and from 60 to 120 miles in breadth. The Islands, especially to the west, are so many and so little known, that no geographer hath as yet accurately ascertained their number and extent. From the best accounts I have been able to receive, both together are supposed at this period to contain near half a million of inhabitants. But what must surprise you beyond measure, will be to hear, that throughout the whole of these Highlands and Islands, and for the religious instruction of this numerous body of people, no more revenue is established by law than what some single bishop in England enjoys. Such was the moderation of the clergy in Scotland, or rather such was the *rapacity* of the government and nobility in that country after the Reformation. The necessary consequence of this (some would say sacrilegious pillage) was, that in order to afford the ministers of religion a decent maintenance, their parishes behoved to be extended beyond all proper or conceivable bounds. I shall quote to you here the very words of the Society from their printed summary account. " The parishes, many of
 " them are from 20 to 30 computed miles
 " in length, i. e. from 30 to 45 English
 " miles. These parishes are likewise so in-
 " tersected with lakes, arms of the sea, rapid
 " rivers,

“ rivers, and almost impassable mountains,
 “ that there is not a third of the People who
 “ can receive any benefit from the parochial
 “ churches or schools. At the same time, the
 “ severity of the climate, and the barrenness
 “ of the soil, by obstructing internal improve-
 “ ment, contribute to fetter the inhabitants
 “ in their native rude and uncultivated
 “ state.” A little farther on the account
 grows more particular, and the too well au-
 thenticated description of many thousands of
 our fellow subjects becomes so very hard and
 destitute, as that every British heart must melt
 with pity, and every christian hand be disposed
 to relieve.

Page 5th, “ The parish of *South Vist* con-
 “ sists of the islands of South Vist, Benbe-
 “ cula and Erisca. It is 30 miles long,
 “ and 5 miles in breadth, and contains about
 “ 2600 souls, of whom 2300 are Papists.
 “ There are two Popish priests and a mass-
 “ house in it.”

“ The parish of *Barra* consists of the Island
 “ of Barra, which is five miles long and two
 “ broad; and of six other small islands, and
 “ contains about 1300 souls, of whom 1250 are
 “ Papists.” In the time of Charles I. (we are
 told)

told) that all were Protestants; but after the restoration, and during the irreligious and dissipated reign of the Illd Charles, these poor people were deprived of their minister and school-master by the annexation of this to the neighbouring parish; namely, that of *Harris*, of itself already too large, for it is 24 miles long and six broad, and contains about 2000 souls. The account adds, " That the minister
 " of the united parishes residing now in *Harris*;
 " Popish priests were sent into *Barra* and the
 " adjacent isles, and perverted almost the
 " whole inhabitants."

It will not appear strange to such as are acquainted with French politics, and the true spirit of the Romish religion, that every opportunity of this kind should have been immediately laid hold of; or that their insinuating and unremitted endeavours should prove so successful. It was greatly for the advantage, or rather interested and ambitious views of France, (especially while a Popish pretender to the British throne remained,) to have more than ten thousand * of our subjects united to it, by
 that

* We cannot pretend to ascertain, say the authors of the above account, p 28. the number of Popish priests and missionaries employed in Scotland, so careful are they to conceal or disguise their characters: but it is considerable;

that strongest of all bonds—*a uniformity in religion*. Popery too, from its very nature, is far better calculated than the religion of the reformed for flourishing and prevailing in a country, where the generality of the people are both ignorant and indolent. Ignorance and indolence to a very great degree, have long been the marked character of the lower class of inhabitants in those parts of the Highlands and Islands to which we now allude. Far distant from the luxuries and even conveniences of life, their bodies are robust, and their necessary wants limited. Hence they found an easy supply for both, from their wandering cattle, and by a very small attention to fishing. This circumstance favoured the natural disposition of these mountaineers to idleness and dissipation: and what religion could be so suitable to them as the Roman Catholick, which can sell every indulgence, and appoints

many of them are known and might easily be pointed out, neither can we pretend to state the precise number perverted by them within any limited time; but from the best accounts we have received, it is greater than is commonly supposed. In a printed card which was lately circulated through London by a popish priest, soliciting good Catholics to contribute money to defray the expence of printing the Douay catechism, it is stated, that above *ten thousand* of their Brethren in the Highlands had never had a book printed in their own language.

so many feasts and fasts for a continual mixture of diversion and devotion? Until of late too, their language was not a written one. Of course those only, who understood and could read English (and such formerly were very few) reaped any advantage at all from books. To make use of scripture language, the far greater majority might be said, both as to human and divine knowledge, to "be born " and bred up like the wild ass's colt *." How easy then would it be for artful priests to bring such a People to worship a golden crucifix, or a silver shrine! How palatable that religion which allowed the small fruits of their labour to atone for the greatest sins of their soul! and these offerings, together with the doctrines of extreme unction, purgatory and prayers for the dead, would annually amass, in a very confined district, more emolument than the *Protestant minister* of the whole parish enjoyed. Such being the case, is it to be wondered at, that Popery should spread, and that the minds of so considerable a number of our fellow-subjects remained enveloped with spiritual darkness? It is much more astonishing, that Government should not have seen it their interest as well in a political as in a religious view, to transmit to them immediate and effectual

* Job, xi. 12.

relief*. But this, like many other noble undertakings, was left to the wisdom, humanity, and piety of individuals. Accordingly we find, that

* The summary account published in 1783, says, p. 17th, Until of late there has been always some prospect of obtaining aid from public funds. Formerly the ablest statesmen thought the civilizing of the Highlands an object of national importance. By an act of George I. soon after the Rebellion 1715, it was enacted, " That a sum not exceeding £20,000 arising out of the money from the sale of the forfeited estates, shall be appropriated and applied towards the making a capital stock for a yearly interest or income towards erecting and maintaining schools in the Highlands of Scotland, &c." No words can be more explicit; yet we have not heard that a shilling of the above sum has ever been applied to the important object pointed out.

By an Act of George II. anno 1752, it is enacted, " That the clear rents and produce of the estates annexed to the Crown, viz. the far greatest part of the estates in Scotland forfeited on account of the rebellion 1745, shall be applied for the purposes of civilizing the inhabitants on such estates, and other parts of the Highlands and Islands of Scotland, the promoting the Protestant religion, good government, industry and manufactures, and the principles of duty and loyalty to his Majesty, his heirs and successors, and to no other use or purpose whatever." Trustees are also appointed by this act, who are further empowered, " That when they shall judge the parishes to be of too large an extent to be under the charge of one minister, to divide such parishes into two or more, to prescribe the bounds of such new erected parishes, and grant competent provision to the minister of such parishes to be paid out of the present maintenance

that so early as the first year of the present century, " a few private gentlemen of the city of
 " Edinburgh, felt for the condition of these
 " their

" tenance for the minister of the old parish, and the remainder out of said estates." After this act passed, it could scarcely be doubted that something effectual in pursuance of it would have been done. No steps, however, were taken to forward the design until the year 1761, when the General Assembly of the Church of Scotland applied to his Majesty, representing the state of the Highlands, and appointed a Committee to correspond with the Board of Annexed Estates to whom the administration of the money arising from them was intrusted.

The Committee of Assembly, after due inquiry, did report, and pointed out some of those stations in the Highlands where new erections were most necessary. In consequence of this, and directions from the Lords of the Treasury, the Trustees, at one time did actually set apart the sum of £420 to build a church and manse in the parish of Ardnamurchan: but no church or manse has been yet built, nor any thing effectually done by this board. After repeated applications, the Committee of Assembly was informed in the month of May last, that the Trustees could proceed no farther without orders from the Board of Treasury. Now we are sorry to observe, that we have not the smallest prospect of obtaining aid from that quarter.

Thus far the summary account.—But from a careful examination of the Society's proceedings from year to year, I find that the Commissioners of the forfeited Estates, for some time employed both school-masters and school-mistresses, whose salaries amounted to £486 : 14. In the year 1784, an Act of Parliament was passed, empowering his present Majesty to restore the Estates in Scotland (forfeited and annexed

“their unhappy countrymen.” When they had obtained contributions to the amount of of £1000, they were, about the year 1709, erected

nexed to the Crown) to the former Proprietors or their heirs. Although provision was made by this act, for all the officers employed by the late Commissioners on these Estates, yet none was made for the *school-masters*, who were accordingly discharged from the public service in the autumn of that year. See Appendix to Ser. in the year 1786. p. 32.

Many of these useful and laborious men must have been reduced to want or beggary in their declining years, had not the Society humanely and particularly taken their case into consideration; and accordingly a proposal was made by one of their number to the Lords of the Treasury to take them under the Society's patronage, and allow them their former salaries, for the sum of £2000 to be paid out of the debts due by the said Estates payable to government. The Society had the satisfaction to find their proposal was accepted, but were directed to present a petition to Parliament, who alone could dispose of the money. Until this could be obtained, the Society most generously allowed the school-masters £120 per annum out of their own funds. Considering moreover, that the act would cost about £200 they came to a resolution to ask £2500. Their petition was granted by Parliament, and the Barons of the Exchequer authorized to pay to the Treasurer of the Society £2500 out of the unappropriated money arising from the forfeited estates when it shall come into their hands. But on account of preferable claims the Society were given to understand that they could not expect *their* sum before Martinmas 1788. This subjected the Society to the sum of £480 paid before hand to the school-masters, and the Act of

erected into a corporation by a royal charter from her majesty queen Ann. Despairing almost entirely, to recover the parents who were already sunk in Popish ignorance and barbarism, they bent their chief endeavours toward the rising generation, and were at this time enabled to maintain five schools. In this way alone they chose to combat Popery, by the gradual introduction of human and divine learning, into the minds of the young: for although the laws were on their side, and the severest penalties hanging over the heads of trafficking priests, yet in no one instance did the Society interfere, or take a single step that had the appearance of persecution. After the rebellion in the year 1715, their capital arose to about £6000, on which they maintained 25

of Parliament (shameful to be told) cost £250 more. " These sums being deducted from £2500, there will remain clear to the Society only £1770. Upon receiving " this sum, the Society oblige themselves to pay *in perpetuo* " to the school-masters and school-mistresses upon these " Estates £186 : 14 per annum."

The above state is intended to shew that the Society in this bargain with government (speaking in a worldly sense) must be great losers. They have, however, the satisfaction to think their aim was the glory of God and the public good. Their conduct in the affair must be approved of and applauded, by the humane and pious of every description among men. They trust to a generous nation and age to make up the loss.

schools. And from this period, the beneficial effects of the Society becoming more and more apparent, their funds encreased so rapidly, that before the year 1738, they could support above a hundred schools.

About this time, “ his late Majesty Geo. II.
 “ from an earnest desire to promote the good
 “ of his subjects in all parts of his dominions,
 “ was graciously pleased to grant an additional
 “ charter, to cause such children as they
 “ should think proper to be instructed in
 “ husbandry, housewifery, and manufactures.”
 By this second patent, the Society are empowered to receive money and legacies to be applied for the above purpose. Considerable sums have been collected and bequeathed solely for this end, and they have, for some years past, besides apprenticing out boys, been enabled to erect and maintain twenty spinning schools, for which they not only allot a proper salary for a teaching mistress, but furnish a certain number of instruments necessary in this branch of manufacture. The last accounts from the Society say, “ That the present number of schools
 “ upon the establishment for the education of
 “ children in reading, writing, and the principles of religion amounts to 186, and the
 “ average number of children taught in them
 “ to

“ to 9,500.—Of their schools for the *educa-
 “ tion of female children to 35, and of the
 “ children taught in them to 250.”

The Postscript to the Advertisements and Tickets of this day inform you, “ that all
 “ these children are instructed in the principles
 “ of the Protestant religion; rescued from Po-
 “ pery, barbarism, and ignorance; and trained
 “ up to industry, agriculture, manufactures
 “ and handicrafts; so as to be useful members
 “ of society and loyal subjects to government.”

What an interesting and extensive charity have we here! In no other Institution upon earth, I believe, is there so great economy, or so much real good done from so small a capital. Upon an average, you will find that for every Five Guineas you subscribe here, you are an instrument in the hand of God for communicating knowledge and happiness to above Twenty of your remote fellow subjects. All of them are *poor*—many, through the fighting of your battles, have been made *fatherless*—and I do assure you, they have *none* other, but you, and the like of you, to *help* them. By contributing therefore this day to their *deli-*
verance, both chearfully and liberally, I trust we shall be found imitating, in the truest and highest sense of the word, the example of the
 good

good and pious man set forth to us, in the text.

But I am encroaching upon the

II. Branch of my Discourse, which I dare to say you will now think it is full time to bring forward ; namely—" the advantages which
" may be justly expected to accompany, or flow
" from the conscientious discharge of these
" duties" of humanity and liberality.

Job, speaking in his own name, and from past experience, says, " The blessing of him
" that was ready to perish came upon me, and
" I caused the widow's heart to sing for joy." To do justice to these words, we should first consider them in a general view, and then as applicable to the several institutions already mentioned and described. The blessing here alluded to, is, without question, the *blessing of God* implored by these *poor, fatherless and helpless* creatures spoken of in the former verse. So far from undervaluing this blessing, Job evidently considers it not only as the original cause of his prosperity, but as the chief foundation of all that pleasure and satisfaction he formerly tasted in earthly things. And indeed, my friends, what is this world and all its enjoy-
E ments,

ments, but just what the Almighty is pleased by *his* blessing to make them to us. To be convinced of this, you have only to look about you. Some people you will perceive, whose circumstances are very moderate, and sphere of gratification confined indeed; nevertheless they are chearful, contented, I had almost said happy, in comparison. Others you will find in the height of affluence, and as it were within the reach of every thing their eye can covet: yet, in the midst of all, they are ever disappointed, dissatisfied, I had almost said miserable. What can make such a difference but this; that God in his mercy presides over, and blesses the sober, though limited enjoyments of the one sort of persons: but with respect to the other; although he may have bestowed an abundance, nay a superfluity of the means of happiness; yet for a punishment to them, and by way of shewing the vanity of all without him, he hath denied or withheld the use?—Even from this brief representation, it may be seen what an unspeakable advantage can be gained by a speedy and effectual relief of those “who are ready to perish,” either in a temporal or spiritual sense. The blessing of God, in answer to their prayers, may be expected and received—even that blessing, which conferred, makes every comfort pleasing and satisfactory;

but if withheld or withdrawn, renders all worldly enjoyments insipid and disagreeable.

The other advantage which this good man takes notice of as arising from his benevolence and charity was this—"a causing of the widow's heart to sing for joy." Our greatest comforts in this life often prove the cause of our bitterest sorrows. Marriage, of all human connections, is the most binding and durable; but yet it may be broken and dissolved. Yes, my brethren; for death pays no regard to any Tie, situation, or circumstance, here below—equally with the single unconnected member of society he takes away the best of husbands—and thus rudely breaks, or cuts asunder, the filken bands of the sweetest and closest nuptial union. Now, when a woman is thrown into such a state: by *one* mysterious act of divine Providence, for ever in this life deprived of him, who was her head, her glory, her confidence, her support, her earthly all: and when she is left in needy circumstances too, with a family of children to provide for—O what sympathy is due! how loudly and emphatically do *such* call for our countenance and aid! To apply the balm of relief to such a person, will yield in the very act, one of the purest and sweetest pleasures; and to have poured the oil

of consolation into such a heart, must leave through life a calm and agreeable remembrance. Job here reflects upon the protection he gave, and the suitable and seasonable assistance he afforded, to this desolate part of the human species, as constituting a very material portion of his youthful felicity. And surely there is no duty so pathetically recommended in the whole Bible, nor which is accompanied with more kind and liberal promises. “ To visit “ the fatherless and widows in their affliction” is represented by St. James as a distinguished part of “ pure and undefiled religion before God *.” In some parts of the Bible the Almighty declares himself in a peculiar manner their *helper* †, their *father*, and their *judge* ‡, inviting them to put their trust in him §, and promising to relieve them. In other places he enjoins most positively that “ we should “ not afflict them ||,” nor even bear hard upon them in any degree; and threatens in the most awful terms, that “ if they cried unto “ him, he would surely hear and avenge “ them.” Farther, God also encourageth us in all our rejoicings upon temporal prosperity, to invite them to come and partake †, and

* James i. 27. † Psal. x. 14. ‡ Psal. lxxviii. 5.

§ Jer. xlix. 11. || Exod. xxii. 22. † Deut. xvi. 14.

expressly

expressly promises if we oppress them not; but on the contrary embrace every opportunity to feed, protect, and relieve, “ we shall dwell “ in the land * and he will bless us in all the “ works of our hands †.” From all these passages we see what encouragement is given to imitate Job in this part of his character!

But having thus considered the words in a general view, let us now apply them to the several institutions already mentioned or described. Upon the former of these I shall be as brief as possible, that I may have the more time to bestow upon *that*, for which we are more especially assembled to-day.

For every farthing you give to the *vagrant poor*, you will not fail to receive their *blessing*; but whether it “ availeth much,” as proceeding from the heart or the mouth, cannot with any degree of certainty be determined. Let us charitably suppose there are some of these like Lazarus of old, although destitute of this world’s “ good things,” yet among the number of God’s poor and heirs of a “ heavenly inheritance.” If so: whatever we give to them shall not be lost: for our blessed Lord

* Jer. vii. 6. † Deut. xiv. 29.

himself

himself declares “ ye shall in no wise lose your
 “ reward * ;” and in another place, “ in as
 “ much as ye did it unto one of the least of
 “ these, ye have done it unto me †.”

But again, the support of destitute children, and of the aged and infirm in every district, is a duty more explicitly laid down in the New Testament ; and of consequence in this christian country, we have work-houses and charity-schools established by authority, in every corner of the land. There are some truly patriotic persons (and their labours on this subject I have perused with much pleasure) who have endeavoured to demonstrate, that with little more money than is now collected, these *work-houses and schools* might be so constructed and managed, as that all forsaken or helpless children, and every person really pressed by want or infirmities of any kind, might readily obtain, either a present or a more permanent relief: Upon this supposition, how much is it to be wished that our poor laws were revised, and that every proposed plan should meet with a due and deliberate consideration : because if such a scheme could be carried into execution, it would then follow, that as often as we benevolently paid our rates, we should “ deliver

* Mark ix. 41.

† Matt. xxv. 40.

“ all

“ all the poor that cry, and the fatherless, and
 “ those who have none to help them.”

But as this is not the case, nor can it, from the imperfection of human administrations, be expected perhaps ever to be the case ; I proceed to observe, that by subscribing to those hospitals, infirmaries, orphan schools, and other humane institutions formerly enumerated, we render the most essential service to our fellow-creatures ; and with the good man whose words I have so often quoted to day, may expect “ that
 “ the blessing of him that is ready to perish
 “ will come upon us, and that we shall also
 “ cause the widow’s heart to sing for joy.” I am very sensible, my friends, that in pleading for the continuance of these subscriptions, and still more, for the increase and multiplication of them ; I have some *objections* to consider, and many *obstacles* to remove.

The selfish part within us is ever ready to say—I cannot afford—I may not be able to pay my just debts—There will be no end of my subscribing to all charitable institutions. Before I speak a word to these maxims, let me impress on your minds a very solemn message, originally sent by God unto a Jewish King, in
 the

the midst of his prosperity, "Set thine house
 "in order, for thou shalt die and not live*".
 I see the propriety of the command in a spi-
 ritual and in a temporal view. No man or
 woman is safe to live a day, without having
 committed their souls into the hands of a cove-
 nant God in Christ: and every such person
 from a conviction of the shortness and un-
 certainty of life, should likewise have their
 worldly concerns in such a train, and their last
 will and testament so explicit, as that there
 may be no perplexity or confusion after death.
 If you improve these *two* hints only, you will
 have reason to thank me for my Sermon this
 day, although every other part should be for-
 gotten and lost.

In the answering of the aforesaid objections,
 and getting over the obstacles already stated,
 I shall go upon the supposition, that none here
 are criminally ignorant as to the state of
 their earthly affairs. If upon examination it
 shall be found that you yourself are in want of
 the necessaries, or even common conveniencies
 of life, it is not surely your duty to give much
 in charity.

* 2 Kings, xx. 1.

Considering likewise what you possess and may be obliged to expend ; or, having taken a general view of profits and losses, does it appear probable, that you will not be able to pay what you owe ; a subscription to this and the other institutions would be, in that case, improper and unjust. But this, I trust, is not the situation of any before me. From a paternal inheritance—by a lucrative office and employment—or through the blessing of God upon your honest labours, you not only are in the possession of every needful comfort of your rank and station ; but you have something over and above to spare. The question immediately before us respects the management and destination of this overplus. Most assuredly, we have no right to throw it away in games of chance ; or even to squander it in pomp, shew, luxury, or superfluities of any kind.

Such of you as are parents will no doubt be led, from affection as well as duty, to provide a competency for your offspring, in case of early death ; or even to lay up in store something that may be necessary to introduce them comfortably into future life, should it please God to spare you.

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I will

I will not speak a word against moderate wishes and endeavours of this kind, although I would seriously warn both myself and you against an anxiety that too often ariseth in the breasts of both fathers and mothers, that their children may move in a higher sphere of life than themselves. We do not aim at their real happiness in such ambitious prospects. The methods taken to accomplish our schemes, often prove detrimental, and sometimes ruinous.

But leaving this matter to the judicious management of parents, let me call your attention here to a consideration *little* attended to by many. I mean that just claim which the Almighty hath to a considerable part of that prosperity which his bountiful providence alone produceth. In this is laid the foundation of all true charity. The Christian in particular, believing that the goods of this life come to him through a covenant channel, esteems himself bound to honour God with a portion of his substance. As to the quantity or share of your income, thus to be set apart or devoted to the cause of humanity or religion; the Bible, our alone standard of faith and manners, doth not determine. In the same manner as with respect to the talents of old, it is left here to our own choice and direction, how we are to occupy

cupy and improve: subject also to a similar reckoning at the great and solemn day of account. To encourage you to be both conscientious and liberal in these matters, I shall beg leave to quote two passages of sacred scripture. One is the advice of Paul to the church at Corinth (2 Cor. xvi. 2.) “ upon the first day of the week, let every one of you lay by him in store, as God hath prospered him”—to what purpose the context evidently shews—as a collection for the relief of indigent brethren. The other quotation shall be taken from the book of Proverbs, where Solomon expressly declares (chap. xi. 24.) “ There is that scattereth, and yet encreaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.” The improvement, or motive immediately subjoined to these last words, runs in the form of a positive promise, “ The liberal soul shall be made fat, and he that watereth shall be watered also himself*.”

But you say—there will be no end of my contributing to *all* humane institutions. I will venture to give a direction or two; and they will be chiefly applicable to those who statedly support one or other of the institutions already named. Examine impartially into the state of your finances, since you first saw it your

* Prov. xi. 25.

duty in this manner to express your gratitude to God. Are you now in as good a situation, or have you reason to think that you have never been the poorer on account of what you thus gave away? In addition to this consideration, which of itself is no unpleasant one, I mean, that you are not worse circumstanced, you enjoy the agreeable reflection, that you have contributed to your Maker's glory and your fellow-creature's good. But I trust with regard to most it may be added, "The blessing "of him that was ready to perish came upon "you"—"you lent to the Lord, and he hath "repaid *" you with interest—"you sowed "not sparingly, and God, who loveth a chear- "ful giver, hath caused you to reap bounti- "fully †"—to continue in the figurative language of the inspired monarch, whose words I have been chiefly using upon this occasion—"your barns have been filled with plenty, and "presses burst out with new wine ‡."

What abundant encouragement is here, not only to continue your support, where it hath already been so advantageously given; but also to search after further opportunities of being merciful and liberal!—The institution last mentioned, and whose nature and use have

* Prov. xix. 21.

† 2 Cor. ix. 6.

‡ Prov. iii. 10.

already been illustrated at considerable length ; affords, in my opinion, one of the *best* means for glorifying God in the present and future welfare of his creatures. It yields to no other charity in the necessity of its objects : some hundred thousands of our fellow-subjects heretofore perishing in “ barbarism and popish ignorance.” It excels every other, I believe, in its real usefulness and extent. “ Nine thousand five hundred children civilized, and “ now training up to be loyal, useful, holy and “ happy.” Were it proper here to read a part of the Secretary’s account in his last visitation to these parts ; it would astonish you to see how sensible the parents seem of their own loss, and how eager and industrious they are to repair it in their children *. The magnitude of the object

* In general, the Secretary has the pleasure to assure his brethren of the Society, that their efforts for promoting religion and civilization in these remote parts of our country, have produced effects happy, even beyond their most sanguine ideas.—Multitudes, by means of their schools, have received education, who, but for them, had, in all human probability, been doomed to the most deplorable ignorance. But besides this, a general and growing zeal for knowledge and improvement has been diffused among the lower classes of the inhabitants of the Highlands and Islands, insomuch, that in almost all those districts, where the society’s schools *have* been established, though now withdrawn to other stations, or in those in which they are still maintained, though too extensive for the schools to serve all the inhabitants,

object is far from being yet embraced—many thousands in the remoter parts, are still destitute of improvement and knowledge.—More schools are wanted, and various applications from year to year made: and, shall I add, from a deficiency of funds, necessarily, though reluctantly, refused. The Society in Scotland has done much and laboured long. Their correspondent Board in this country, until of late, have exerted themselves feebly, or been enabled to do but little. Re-animated by the presence and influence of the nobility and gentry on both sides the Tweed, may we not hope to make this labour of love, better understood and more universally supported? It needs but to be known, in order to be encouraged.

Even from what hath been said to-day, I trust every feeling heart in the congregation inhabitants, they exert themselves with wonderful industry to procure education for their children. For this purpose, when too poor to be able to build houses, and endow fixed school-masters, they agree as they can with young men, who go round among their villages, teach for a certain number of months or weeks in each, and are boarded and lodged by the parents of the children in rotation: of this, many instances occurred to the Secretary during the course of his tour.

Appendix to the Sermon preached at Edinburgh, 1787, page 67.

wilheth

wishesth to subscribe. You will not be without the ability any more than the inclination, if you will grant me but one, and I think not unreasonable, request—to examine seriously whether there be any unnecessary part of dress, or any superfluity in your equipage or table, that you can very well spare. The value of this, bestowed by the majority of a very few churches and congregations in London, would soon, very soon, by the prudent and frugal economy of this Society, diffuse civilization and knowledge through the whole *highlands and islands of Scotland*.

But I must hasten to a conclusion. Those who are thoroughly acquainted with the nature of the “Society in Scotland for propagating Christian knowledge,” will easily perceive that I have not touched upon that part of the institution which relates to foreign infidel countries. For the purpose of transmitting religious knowledge to the most distant nations, this Society is likewise empowered by their charter to receive legacies; and they have had several. Previous to the American war, they maintained four missionaries among the Indian tribes. They have at present two employed in their service, and from every account their ministry appears to be blessed with much success. It has lately been proposed to them from a College abroad,
to

to make an attempt to send the gospel to the natives of Africa, by means of some negroes converted to Christianity; and a donation of 50l. has been deposited in their hands for this purpose. As soon as any scheme appears to the Society so properly digested as to warrant their taking an active part, they have signified their readiness to concur and step forward, to the accomplishing of so noble a design.

In the mean-while they wish to bend their chief endeavours to the first and great design of their uniting together; the rescuing of the remoter parts of this kingdom and its adjacent islands, from barbarism, disaffection and popery; by infusing into the minds of the inhabitants, more especially of the rising generation, the seeds of human learning; the excellence of our civil constitution; and the principles of the Protestant reformed religion: that in process of time, by the divine blessing, "Britons from North to South," may speak the same language, live united and loyal under the same sovereign, and worship, agreeably to scripture and conscience, the same God, through the merits and intercession of the one mediator, Christ Jesus.

I shall now shut up this discourse with a plain and free address to the different denominations of Protestants among us.

I begin

I begin with the natives of North Britain residing here—You have been accustomed more or less, from your infancy, to hear of the nature and progress of this Society. Being better acquainted than your neighbours with the situation and extent of these highlands and islands, it may justly be expected that you have a deeper persuasion of its necessity and usefulness. Shall I then be excused for adding, that were it not for the baleful influence of that degrading proverb, “out of sight, out of mind,” I should apprehend that every Scotsman of character and consequence in London would become a supporter? Be this the cause as it may, or whatever be the cause, I am sorry to observe, and still more so to be obliged thus publicly to declare, that but a few, comparatively speaking, of the opulent from that country, treat this excellent Society, and their exalted aims, with that attention and consideration they so justly merit. The ministers from Scotland, to a man, contribute their mite, and from year to year continue their vigorous exertions to support and advance this labour of love. It cannot therefore be supposed, that I reflect upon any of them: neither do I mean to include those of our lay brethren who are here present; and who annually step forth upon this occasion and sub-

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scribe

scribe so largely and cheerfully. I allude chiefly to the majority of wealthy North Britons in this metropolis, and who came originally from their several districts, with sound principles and good habits. Unto *too* many of these among us, prosperity seems to have been a curse. The root of all evil spreading in their hearts hath gradually choked and withered the tendrils of parental instruction and example that were planted there. Most of them, it is to be feared, consider religion as a state engine, or mere matter of form; and so all establishments being alike, they conform to the general custom of going now and then to church, *once* a day. The other part of the sabbath is invariably spent by them in dressing, feasting, and frivolous conversation or amusements. What a dreadful balance have such to settle with their Maker in the great and solemn day of account!

But, after what has been said, you may suppose it will be in vain to press such to contribute to this charity from religious motives. Alas! when as ministers we have applied to them, how often have we been disgusted, with the cold, selfish, hardened sneer of rejection? Let me therefore make one attempt more to rouse *such*, by an application to a particular feeling—a feeling

feeling generally supposed to be so deeply impressed, as never to be effaced from a Scotsman's heart—Yes, my poor, rich countrymen, you are justly and gloriously defamed for a strong attachment to your native soil—Prove yourselves at least worthy of *this* noble disgrace, by resolving henceforth to give, every year, a portion of what you can well spare for the purpose of diffusing civil and religious knowledge throughout the highlands and islands.

English Protestant Dissenters are the next concerned; and I believe I may be as brief and concise in my address to them.—With the exception of a very few, who are said to be of republican principles, the Dissenters in England and the members of the kirk of Scotland think alike, both in civil and ecclesiastical matters. In every revolution, whether of church or state, they have always gone hand in hand—They arose, and fell; they have flourished, and been persecuted together. You establish and advance your own consequence therefore, whilst you support and promote the design of this Society, by the acquisition of some hundred thousands to your common interest and cause.

The Presbyterians in Scotland also, are now working together with you in a constitutional way, for the regaining of a privilege, which, to my grief and astonishment, the parliament of these united kingdoms have again and again refused. They will even grant what the Establishment in England so anxiously contends for, that every community (especially such an one as hath religion for its basis) has a right to prescribe laws for the admission of its members, which are not inconsistent with the maxims of Christianity. But where is the consistency? where is the justice? Will the Christian religion authorize any parliament, in saying to a brave and sensible people; In your own district we cherish and establish you in your religious sentiments, and when you go out of it, you shall still enjoy every privilege of a British subject; yet if we invite, or even press you to execute our laws, and fight our and your battles in any part of the world, then you *must*, "within the space of three months," renounce your former principles, or commence mercenary hypocrites—you "must take the sacrament of the Lord's Supper, according to the rites and usage of the church of England," to shew that henceforth you are to be one of its members. This, and this only is the spirit of the decree. And being so, I challenge the
greatest

greatest and wisest of this Establishment to prove, either the justice or the policy of carrying it into execution. On these, and on other accounts, I still confide in the wisdom and humanity of our rulers, that they will either continue annually to pass an Indemnity Bill, or in due time repeal “ the Test and “ Corporation Acts.” With respect to the inhabitants of North Britain, I am convinced that they must. In every view of the matter, it is unjust and impolitic to compel *them* to kneel at the altar. And whilst they are left free and unconstrained, you, my friends of the Protestant Dissenting persuasion in South Britain, have nothing to fear *.

But,

* The author does not mean in any degree to throw out a reflection against the mode of administering the Sacrament in the church of England.—He would wish and leave every man, and every body of men in matters of such consequence to follow the apostle Paul’s direction, and “ be fully persuaded in their own minds *.” He only thinks, that none are warranted in conscience to partake of any solemn ordinance, except in that way which they believe to be appointed and prescribed by the word of God.—Now both Protestant Dissenters, and the members of the Kirk of Scotland believe, that kneeling at the Sacrament, and receiving with a separate address the bread and wine from the hands of a priest or prelate, is a mode unsupported by Scripture and a relick of popery.—*To such*, therefore, it must be highly improper, if not sinful, to communicate in this way for any worldly honour or profit; when in the

* Rom. xiv. 5.

But, asking pardon for this digression, I would once more attract and attach you to the support of the charity from a more christian and liberal consideration, the promoting of the glory of God, in the present and future happiness of fellow creatures and fellow subjects. And I am excited the more to this expansion of sentiment, by an acquisition this day, I believe unknown and unprecedented, in the annals of the society, and which is the cause of my

Third address—A clergyman of the established church in this part of the kingdom, not only becoming a yearly subscriber to this

next street or at the distance perhaps of a few doors, they can partake of the Lord's Supper agreeable to conscience, and hold communion with their God and Saviour in that particular manner which he hath enjoined.—Were the above-mentioned description of persons in a foreign country, or where they could not have an opportunity to communicate in their own way, the writer of this note thinks the case would be materially altered; such a receiving of the Sacrament would not only be allowable, but even a duty incumbent—But this, being by no means the case, he is still more and more fixed in his opinion, that Dissenters upon principle, and Scots Presbyterians not only do what is improper, but knowingly and deliberately commit a sin when for any earthly dignity or emolument, they qualify, according to the tenour of the "Test and Corporation Acts."

insti-

institution, but announcing his name in the public papers as a steward; and favouring us with his own personal attendance in our meetings. Delicacy forbids—the fear of being censured for adulation effectually prevents me from saying what I think and what I feel upon the occasion: but neither of these shall hinder me from declaring openly and freely my own general principles. It has long been my opinion—I am still more and more established in it; that the kirk of Scotland, the church of England and Protestant Dissenters as such, do not differ in any one article, essential to salvation. We worship the same God, and trust in the same Saviour—We believe in one Spirit, and have “one faith and one hope of our calling.” Each of us also hold the scriptures of the Old and New Testaments as our alone standard and judge in all religious matters. As long as we keep to *this* test, and preserve our protestant, tolerant principles, we can never materially injure or endanger one another. Let me therefore call upon other members * of the church of England to give us *their* countenance and aid, in this vast and glorious undertaking. Fear

* It would be unpardonable to neglect informing the public here, that the head of this church, our most amiable and beloved Sovereign, supports and encourages this institution, by an annual donation of one thousand pounds.

not,

not, my brethren, that by rooting out popery, and extending the influence of the kirk, your Hierarchy will be in danger.

These nine thousand five hundred young people will all of them be trained up with a proper and firm attachment to a national established church. And the Establishment in that country, and in this, I have often heard the worthy clergyman alluded to in this address publicly declare "differs only in ceremonies and modes of worship." Permit me here to subjoin, and in the great inequality of church livings. These alone can be in any danger. No essential change is to be dreaded from the Dissenters. No material alteration could arise from the universal prevalence of the church of Scotland. Let us therefore leave these lesser matters, as a bone of contention for a more ignorant or illiberal age. As long as mankind are in a state of imperfection, and while a spirit of free enquiry shall be permitted and encouraged, it must be that we differ in some things; but let this difference be improved by us as a constant exercise for Christian forbearance and reciprocal affection. The time is fast approaching, when good men and good women of all *the three denominations*, shall meet in one place, and serve God in one way.

way. And is it not then to be wished, that those who are to live and worship together in heaven, should now and then meet for this purpose upon earth * ? We do so, my brethren, in such an opportunity as this—We join our *hands*, as well as our hearts, in the support and extension of the charity before us. What you now, and may hereafter benevolently and liberally bestow, I trust the Almighty will consider as lent to him—If so, you may warrantably expect a return of temporal, or of spiritual blessings, even in the present life—but if not consistent with God's glory and your final good that you should be rewarded here, you have the promise and the hope of being abundantly recompensed at the resurrection of the just.

* The author begs the reader to indulge him with attention to one note more, to shew that his practice corresponds with his sentiments.—In a visit which he paid to his native country last year he had the happiness to reside for some time in the neighbourhood of a respectable town. The minister of the place gave him an invitation one morning to officiate for him, which he willingly accepted of, and preached in the Kirk to about two thousand people. In the afternoon of the same day, the clergyman of the episcopal chapel was indisposed, and prompted and encouraged by the leading men of his persuasion, asked a similar favour, which was as readily granted ; and after joining with the congregation in their form of prayer, he preached his own sentiments to almost half that number.

T H E E N D.

H



AN
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